ARAMBE FLAME

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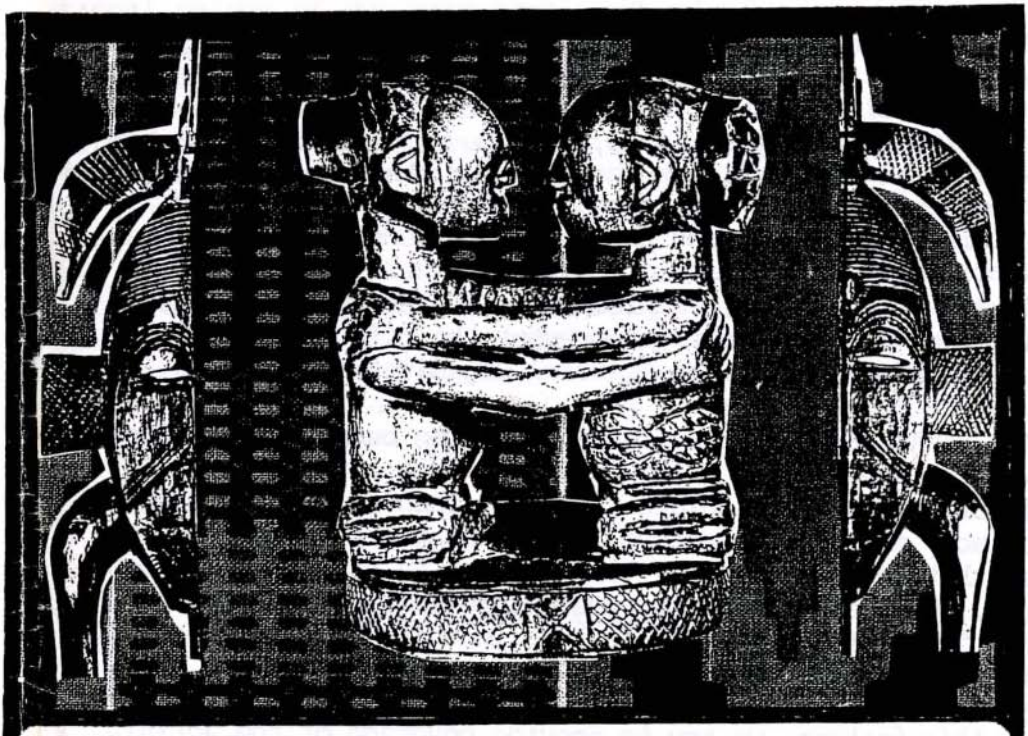

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

GUEST COMMENTARY

Love, Not Hate

My Brothers and Sisters, let's come together as an Afrikan family to love one another, instead of hating each other, which is what this white man's system has taught us to do. We must stick together and create for each other, not destroy. There's too much killing among us. Let's stop the madness and retrace our steps, back to the traditional values of our ancestors, and make plans to succeed in an Afrikan way.

The Harambee Afrikan Cultural Organization and the Temple of Ma'at are touching me a lot, especially with the brotherhood shown me by Kafele and others, who open my mind, getting me on Afrikan time through the history of my ancestors.

Let's not be forgetful of our Afrikan young, who are too quickly put under the gun, not knowing what hit them until it's too late. We have to educate, to teach them, from the time they're babies until they come of age, so that they and we are on an Afrikan page.

-Mosi Bankole

COMMENTARY

To Teach the Children

Brother Mosi Bankole, who was our Akowe(Secretary), until his transfer last month to another part of the Nebraska prison system, wrote the above in response to news of violent deaths of young Africans in Omaha. We take this time to express our appreciation for the work our Brother did in performing his duties as Akowe and, more importantly, for the dedication and sincerity he exhibited in allowing the Harambee Afrikan Cultural Organization, as well as the Temple of Ma'at, help him bring constructive change into his life.

Since Bankole wrote this expression of concern, about a month ago, other young Africans in Omaha have been victimized by acts of violence in which other Africans have been at least suspected as the culprits. Brothers and Sisters have been publicly expressing sorrow, frustration, and other emotions over injuries and losses of life. Then, a week ago, a five-year-old African girl, Lasandra Coleman, became another victim when a bullet penetrated the car she was a passenger in and wounded her fatally. In the aftermath of this shooting, there have been anti-violence rallies, fund-raisers to assist little Lasandra's family handle funeral expenses, public donations of money for a reward fund to help in finding the killer, and press conferences at which Africans have pleaded for people with information about the killing to call the police.

And because Lasandra was both female and too young to be dismissed as "just another gang-banger," European politicians and businesspeople have seen fit to get into the act, adding their voices to the calls for an end to the violence. And to be sure, there are Africans in Omaha who are hoping that, because Sister Lasandra was such a young and innocent victim, the African community has been sufficiently shocked into action to move Brothers and Sisters to work together to truly bring peace and safety into their collective existence.

Let's look again at some of what Bankole has to say about this violence that's plaguing us. He says that we must love each other, instead of hating each other, that the hatred is part of what this Europeans'system has taught us, and that we need to find and employ the traditional values of our ancestors. And let's suppose Bankole were out there in Omaha's African community, saying that we must, as <u>Africans</u>, love each other. Let's suppose he were out there speaking of the Europeans' system in this country teaching us to hate our <u>African</u> selves. Let's suppose he were out there urging us to learn and take to heart traditional African values. There would be some African community "leaders" and "spokespersons" who'd be made very ill-at-ease by our Brother's words. They'd be knocking each other over to get Bankole out of the way, to rush to their European patrons and mentors to assure them that "he doesn't speak for us."

So what's wrong with us loving each other as African people? In the minds of Africans who are chained to European (Caucasian)-defined and approved integrationist and liberal thought, the idea of Africans loving Africans especially, instead of simply loving "all of God's children," is a violation of civility. To see the notion of African mutual love causes them to avert their eyes and fidget. If this notion makes them fidget, the assertion that Europeans' political/economic/social system in this country teaches us to hate each other as Africans causes them to break into seizures. These "leaders" and "spokespersons," adhering faithfully to the belief that "we're all the same," can't deal with the idea that a system run by Europeans in particular would actually teach us, as African people, to hate ourselves and each other. And traditional African values? What do many of these African "leaders" and "spokespersons" know about traditional African values? Nothing. They think of themselves as "Americans." And if they do accept "African-American," the "African" portion of that is essentially an after-thought or a minor detail. For them, talk of learning about the traditional values of our ancestors would be a matter of our wanting to "live in the past," not to mention an implied repudiation of "American"(European) values.

These so-called "leaders" and "spokespersons" want to believe that "we're all the same" and that, consequently, the same things that contribute to violence between European youth in this country contribute to violence between African youth. Some things do contribute both to violence between European youth and violence between African youth. For example, the crass materialism that devalues the worth of European youths' inner value does the same to African youth. And the same media-generated definitions and images of "manhood" that lead to over-aggressiveness in European male youth lead to over-aggressiveness in African male youth. But the color factor makes a difference, a big difference.

Even though it is the case that it is only a very small fraction of the European population in this country that calls the shots, Europeans here in general know that the shot-callers look like themselves. When they see the major corporate chief executive officers and chief finan-

cial officers, the heads of the largest print and electronic media, the persons who have the most juice in all of the most power-wielding institutions in the U.S., they see people who look like themselves.

When Europeans--especiallly, European males--go to school, they get their egos stroked non-stop by European images of alleged "greatness" in every possible field of endeavor. When they attend their churches, they get more stroking of their egos. Subconsciously and/or consciously, Europeans' heads are filled with images of Julius Caesar, George Washington, Galileo, William Shakespeare, Jesus (fraudulently made to look European), angels, Superman, Bat Man, et al. So even though European youth are affected by and are vulnerable to the crass materialism promoted in this society and the warped concepts of what defines manhood, they have the advantage of seeing each other as sharing in a common "racial superiority."

Our youth, on the other hand, get none of this ego-stroking from this society's institutions. When they see those who represent power and wealth in this country, they do not see people who look like themselves. When they open their textbooks in school, they generally are not seeing and/or reading about paragons of greatness who are African. For the most part, when they attend church, it is more of this whiting out of people who looked like them. The images our youth see of Africa are those of destitution, suffering, and death. In short, African youth in this country, and the African population here as a whole, are taught to hate themselves and each other. When you take African male youth, who have already been taught to hate themselves and to devalue those who look like them, and put them into a situation where they don't have the material things the society has told them that "men" should have, there's trouble. When they're in neighborhoods where they don't see possibilities of material prosperity except through thug life, and guns and drugs are readily available to them, there's more trouble.

As Bankole said, we have to teach our children. We have to educate our children with the kinds of information and insight that will cultivate in them a positive sense of their individual African selves and their collective

FROM OTHER SOURCES

Law Granting Automatic Return of Voting Rights to Ex-prisoners Goes into Effect in September

"Nebraska's new law giving ex-felons the right to vote will take effect on September 4, 2005. LB 53 was passed by the Legislature this past spring, after an over-ride of the Governor's veto. An attached amendment requires a two-year waiting period after completion of the sentence, but then the right to vote is restored automatically. No recourse to the Nebraska Pardons Board is needed...It is estimated that there are approximately 60,000 current and former offenders in the state.

"During the summer, some members of the Nebraska Coalition for Voting Rights have been meeting with a representative of the League of Women Voters of Nebraska. An extensive campaign is being planned to reach out to ex-offenders and encourage them to register to vote in the next year.

-from "Nebraska Ex-Felons Can Register to Vote Beginning in September," page 9, June NEBRASKA CRIMINAL JUSTICE REVIEW(Omaha, NE.)

Voices for Independence from Democratic Party Raised

"Growing disappointment with the Democratic Party, capped by a recent so-called Senate compromise that paved sthe way for the confirmation of at least three Right-wing judges, has prompted some activists to consider leaving the Democratic Party and forming an independent political movement.

"'Everybody knows that Blacks are the most loyal folk to the Democratic Party. We have been loyal. And what do we get for our loyalty'? askas Mary Frances Berry, former chair of the U.S. Commission of Civil Rights. 'African Americans should form an independent political movement and say, 'This is what our issues are and any candidate who supports these issues we will support. And if you don't support them, we won't support you'...

"The fact that Atty. Todd[Thomas Todd, a Chicago attorney and longtime civil rights activist] and Ms. Berry, neither of whom has been linked to what are considered fringe political movements, are ready to bolt the Democratic Party could spell serious trouble for Democrats. Other activists may come to the same conclusion after 14 Democratic Senators signed on to a deal that paved the way for the confirmation of at least three far-Right judges...

"Atty. Todd says an independent movement in the Black community should start from the bottom up rather than by elected officials who are already tied to the two major parties...Prof. Ogletree agrees. 'We don't have an opportunity to waste another four years looking for a messiah to come from some other place...We need to nudge the self-assured, incredibly accomplished young leaders'...

"...Minister Louis Farrakhan, of the Nation of Islam, argues that Black people are not being respected by either Democrats or Republicans,...

"Just before the last election, Black get-out-the-vote groups, including the National Coalition for Black Civic Participation, which includes 84 organizations, were angered when White-led, liberal organizations, called 527s(so named for the section of the Internal Revenue Service that governs their activities), spent approximately

$100 million to turn out the Black vote, bypassing traditional Black groups that had been effective in the past. CBC Chairman Mel Watt(D-N.C.) is cautious about any movement that loses sight of the real enemies of Black people...

-from "Blacks Urged to Form Independent Political Movement," pages 3 and 31, June 14 THE FINAL CALL

African-owned Newspapers in U.S. Under Siege by European-owned Press

"When the National Newspaper Publishers Association held its 65th annual convention here[in Chicago] last week, there was one topic that overshadowed the usual maneuver-

ings to elect a new president and the perennial concern about the failure of major corporations to advertise in Black newspapers despite their reliance on Black consumers. The burning issue this year...was the disclosure that the New York Times plans to start an African-American newspaper in Gainesville, Fla...

"The New York Times' decision to compete with Black newspapers is all about money. Daily newspapers have been losing circulation for more than a decade, more classified ads are shifting to online portals and conglomerates that purchase media 'properties' are pressuring them to become more profitable. The Project for Excellence in Journalism at Columbia University reports that only 22 corporations control 70 percent of daily newspaper circulation...

"There is also the issue of changing demographics. In 50 years, Whites are projected to become a minority in this country for the first time. Over that same period, the U.S. population is expected to grow by 50 percent, with 90 percent of that growth being among people of color.

"So for economic reasons...the New York Times, NBC, Time Warner and other media giants are eager to add Black and Latino publications and stations to their portfolio. We've already seen this with Time Inc.'s decision to purchase Essence magazine, Viacom's purchase of Black Entertainment Television(BET), America On-line's(AOL's) ownership of Africana.com and Black-voices.com and a decision by NBC, a subsidiary of General Electric Co., to purchase Telemundo, a U.S. Spanish-speaking cable network, in 2001 for $2.7 billion..."

-from "Declaring War on the Black Press," page 2, June 29 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Traditional Knowledge of Indigenous People and Who Profits from It

"The United Nations has estimated that developing nations lose at least $5 billion annually in unpaid royalties to multinational corporations that appropriate traditional knowledge.

"According to a 263-page book published by the World bank, entitled 'Poor People's Knowledge: Promoting Intellectual

Property in Developing Countries', poor people are cheated by companies that register patents based on traditional knowledge in developing countries, and then collect revenues that should go to the poorer nations. Direct links can be traced between many new medical products on the market and knowledge systems dating back millennia, say contributors to the book...

"...South African Indigenous People' activist Dr. William Langeveldt of the Hannah Conar Heritage Trust and a member of the Land Khoe-San African Movement...was a delegate to the two-week Indigenous Peoples Forum, held recently at the UN headquarters. The decade-old forum considered such issues as land rights and how governmental activities to meet the Millenium Development Goals(MDGs) were affecting Indigenous Peoples.

"The forum included debate over policy objectives and core principles to protect traditional cultural expression, folklore and traditional tribal knowledge...According to the UN, there are at least 5,000 Indigenous groups composed of 300 million people living in more than 70 nations on five continents...

"Approximately 120 pharmaceutical products were derived from plants in 1985. While 75 percent were discovered through the study of their traditional medical use, benefit-sharing agreements between the holders of traditional knowledge and the pharmaceutical corporations are still relatively rare.

"On the cultural front, while some of the weavers of Andhra Pradesh, India, were committing suicide out of despair over their inability to take care of their families, copies of their products create substantial market sizes in China and southeast Asia, according to the World Bank.

"At a recent conference convened by the World Bank's Africa Music Project in Senegal, it was revealed that African music formed half of the growing world music scene, but 80 percent of local musicians were unemployed or underemployed. The World Bank said that all African music that enjoys an international market is produced in Paris or

London..."

-from "UN Indigenous Peoples Group Continues Fight for Control of Intellectual Property," page 15, June 21 THE FINAL CALL

The Mineral, Coltan, and Europeans' Demand for It Are Major Factors in Central African Conflict

..."More than four million people have died in central Africa in a war over coltan, a heat-resistant mineral ore widely used in cell phones, laptops and other high-tech electronics. Coltan is found in three-billion-year-old soils like those in the Rift Valley region of Africa. The tantalum capacitors, tiny components that are essential in managing the flow of current in electronic devices. Eighty percent of the world's coltan reserves are found in the Democratic Republic of Congo(DRC).

"This mountainous jungle area is the battleground of what has been dubbed 'Africa's First World War', pitting Congolese forces against those of six neighboring countries and numerous armed factions. The victims are mostly civilians...

"Often dismissed as 'just an ethnic war', the conflict is actually a battle over the natural resources that are sought by foreign corporations--diamonds, tin, copper, gold and--most of all--coltan. At stake for the heavily armed militias and governments is a cut of the high-tech boom of the 1990s, in which the price of coltan skyrocketed to nearly $300 per pound...

"Coltan has also transformed the DRC in more subtle ways. Farmers displaced from their lands have little option but to join coltan-mining brigades. Mined much like gold, coltan is found by digging large pits in riverbeds, with miners scraping away at the dirt to get to the coltan below...

"The coltan makes its way out of the mines to 'trading posts', which are taxed or controlled by the rebels. Foreign traders then buy the mineral and ship it abroad, mostly through Rwanda.

"All of it ends up being bought by just three companies --Cabot, Inc. of the US, Germany's HC Starc and China's Ningxia--which are the only firms with the capability to turn coltan into the coveted tantalum powder. The 'magic powder' is then sold to Nokia, Motorola, Compaq, Sony and other manufacturers for use in cell phones and other products..."

-from "High-Tech Genocide," pages 24 and 25, July-Aug. EARTH FIRST(Tucson, AZ.)

Communities in Nigeria's Niger Delta Region Challenging Government and Oil Companies Over Environment-Poisoning

"Ethnic communities from Nigeria's Niger Delta are challenging the Nigerian government and some of the world's biggest oil companies over the level of greenhouse gases emitted during oil production.

"Communities in the oil-rich Niger Delta...filed a legal action against the Nigerian government, the Nigerian Petroleum Corp. and the Shell, Exxon, Chevron, Total and Agip oil companies Monday to stop gas flaring in the area...

"Flaring is the process of burning off surplus combustible vapors from a well, either as a means of disposal or as a safety measure to relieve well pressure, and is the biggest source of air pollution from offshore oil and gas installations.

"Flaring has been prohibited in Nigeria since 1984 under the Associated Gas Reinjection Act. This act allows companies to flare only if they have field-specific, lawfully issued ministerial certificates. Despite requests, Friends of the Earth, which is supporting the Nigerian communities in their legal battle, says none of these have ever been made public...

"The flares contain a cocktail of toxins that affect the health and livelihood of local communities. This has exposed Niger Delta residents to an increased risk of premature deaths, child respiratory illnesses, asthma and cancer over the past 40 years, environmentalists and

local people say.

"The Nigerian arm of Friends of the Earth says the emission of these toxins violates the Delta residents' rights guaranteed under Nigerian law, such as the right to live in dignity and to enjoy health and a satisfactory environment.

"Rev. Nnimmo Bassey, executive director of Friends of the Earth Nigeria, says the filing of the legal case is 'a major step in our collective effort as citizens of Nigeria' to make oil and gas corporations and the government to behave responsibly...

"In a report, 'Gas Flaring in Nigeria: A Human Rights, Environmental and Economic Monstrosity', released Monday to coincide with the legal case, the Climate Justice Program, which encourages the enforcement of law internationally to combat climate change, and Friends of the Earth Nigeria say approximately 2.5 billion cubic feet of gas associated with crude oil is wasted during flaring every day.

"This is equal to 40 percent of all of Africa's natural gas consumption in 2001, while the annual financial loss to Nigeria is approximately 2 billion euros($2.5 billion).

"CheIbegwura from Erema in the Niger Delta highlighted the social costs for Nigerians living in that region: 'Our farmlands have been polluted. We labor hard to plant, but little comes out. Our roofs are corroded. Out air is polluted. Our children are sick. Even the rainwater we drink is contaminated with black soot from the gas flares...'"

-from "Nigerians Challenge Big Oil Companies Over Gas Emissions," pages 1 and 9, June 22 SAN FRANCISCO BAY VIEW

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

BOOKS

SLAVERY AND AFRICAN ETHNICITIES IN THE AMERICAS: RESTORING THE LINKS by Gwendolyn Midlo Hall

[The following passages are from the July 14-20 edition of the JACKSON ADVOCATE(Jackson, MS.)]

Drawing on a wide range of materials in four languages as well as on her lifetime study of slave groups in the New World, Gwendolyn Midlo Hall explores the persistence of African ethnic identities among the enslaved over four hundred years of the Atlantic slave trade. Hall traces the linguistic, economic, and cultural ties shared by large numbers of enslaved Africans, showing that despite the fragmentation of the diaspora many ethnic groups retained enough cohesion to communicate and to transmit elements of their shared culture. Hall concludes that recognition of the survival and persistence of African ethnic identities among enslaved Africans and their descendants in the Americas, about the ways shared identity gave rise to resistance movements, and about the elements of common African ethnic traditions that influenced regional creole cultures throughout the Americas.

PUBLICATIONS

The Gold Star Herald
291 Pat Mell Road
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Editor, Hapi Netert Satet-F Unnefer Bey

L.A. Watts Times
3540 Wilshire Boulevard, PH3
Los Angeles, CA. 90010
Managing Editor, Joseph G. Nazel Jr.

African self. We have to protect their minds and spirits from the destructive influences that come from many aspects and institutions of this society. Do we really believe that our young sons and daughters come out of the wombs of their mothers with the desire to wear clothes with designer labels and the belief that they're worthless if they don't have them? Do we believe that these young sons and daughters come out of their mothers' wombs with the notions in their heads that African people are "niggers" and are not deserving of respect? Are we taking it for granted that there is something natural about young sons of ours having it in their heads that African females are no more than vessels in which they are to get their freak on? Are we convinced that the fatalistic attitude, which gives rise to life-risking sexual behavior, drug use, or/and wild-west "play" with guns, comes to our sons and daughters through some kind of weird genetic inheritance?

The dangerous and destructive attitudes and behaviors that have infected so many of our sons and daughters come from our leaving the teaching of our children up to this society's European-run institutions. As adults, it's up to us to consult books and other materials from which we can gain past and present historical knowledge and understanding about our people, the traditional values of our ancestors, etc. so that we can develop pride and confidence in ourselves and share this with our children.

And it is not sufficient for us to teach with books, tapes, and other such materials. We have to teach by example. If we want our children to have discipline, we have to act with discipline--with respect to our appetites for food, our appetites for sex, our appetites for what we believe is fun, etc. We can't expect our sons and/or daughters not to throw away precious resources on certain forms of bling-bling while we're throwing away precious resources on our favored forms. We can't be sitting around listening to old-school African comedians disrespecting our people and belittling our history and then condemn our sons and daughters for listening to contemporary comedians, rappers, and other entertainers who are doing the same thing.

We have to be guardians of the minds and spirits of our children, which means, among other things, that we have to try to give them protection from those forces which would do harm to their minds and spirits. We know, for example, that there are t.v. programs, movies, music, and other media products that have very negative influences on African people's sense of self-respect, self-esteem, respect for and love of our people, etc. We have to keep sharp eyes and ears out for what's going into our children's heads and be prepared to discuss with our children issues and matters they are exposed to, or are liable to be exposed to when we're not around.

What are our children? It is said that the fruit doesn't fall far from the tree. In other words, our children are reflections of who we are. If we have an African consciousness, are knowledgeable about and adhere to traditional African principles and values, and otherwise live in a fashion that would make our ancestors proud, we should want this consciousness and behavior in our children. However far we have come in getting in touch with our African selves, we should want our children to go farther. However much we have done to contribute to the well-being of African people, we should want our children to do more.

But there are a couple of problems in these regards. One is that we can only teach what we know. The other is that there are powerful forces outside of us who are competing with us in a battle over the minds and hearts of our children. With regard to the first problem, too many of us know very damned little about who we are as a people and the nature of the journey that has brought us to this point in time and place. We need to learn more so that we can have more of value to share with our sons and daughters. With regard to the second problem, we can't be content with giving mental and spiritual nutrition to our children. We have to be prepared to give them "anti-toxins" to counteract the poisons injected into them by the "mainstream" school system, commercial media, and other social forces.

One of the first steps we should be taking is getting our butts to African-owned bookstores and African-run organizations that are Africentric in character and ask for guidance and direction. And when we see that it is being offered, offer our own time and energy. The raising of children should be a <u>community</u> affair. -Editor

BACK IN TIME

Traditional African dances crossed the Atlantic with the slave trade, landed in the Caribbean, and flourished. Generally, African culture met with less overt opposition from the white planter class in the Caribbean than on the mainland of North America and was able to maintain itself more freely and for a longer time in the West Indies. Conditions of life in West Indian slavery--absentee white ownership of plantations, consequently a low level of concern by whites about the recreational activities of the slaves, frequent arrivals of new Africans due to the higher mortality rate of slaves in the West Indies, and the numerical superiority over whites--aided the retention of African culture. Although different African peoples preferred particular dance traditions, four major dances were widespread in the Caribbean. The 'calenda', performed by several couples who circled one another, was a shuffling advance and retreat between partners, who moved mainly with their hips. The 'chica' involved mainly the rotation of the hips while the rest of the body was immobilized. The 'bamboula', likely an offshoot of the 'chica', was named after the bamboula drum and performed by a couple inside of a ring. The 'juba' was a dance of competition and skill, in which a woman, moving slowly with shuffling feet and contorted limbs, challenged several men to enter the ring and best her dancing, often with the result that they retired exhausted. Although such dances flourished in the West Indies--and drew Africa American choreographers such as Katherine Dunham to the islands to study them in the 1930s --some variations of them made it to North America. The 'chica' spread with the West Indian migration to New Orleans, while the 'juba' was danced in selected areas of the southern United States...

Some dances were considered too risque to be performed in front of the masters and thus were generally confined to private occasions in the slave quarters. One dance... was the 'ring dance', which resembled the Congo dances of West Indians. Following a circular path, slaves danced individually in an animated shuffle that vibrated the entire body. Another popular dance was the 'buzzard lope,' an animal dance that retained African tradition and sought

to represent the behavior of a turkey buzzard "carrying on" about a hen. The 'water dance' was performed by slaves who danced while carrying a bucket or glass of water on their heads. This dance looked back to the Africans' tradition of carrying goods on their heads. The West Indian juba became known as the 'djouba' in the United States and was a secular dance in which participants "patted" out the juba by clapping, slapping one's chest, thighs, or legs when drums were prohibited. The djouba became the renowned 'hambone' dance in modern times.

Source: 1001 THINGS EVERYONE SHOULD KNOW ABOUT AFRICAN AMERICAN HISTORY by Jeffrey C. Stewart

ANNOUNCEMENTS

Attend an information and volunteers meeting for the March For All Prisoners, which is scheduled for August 13 at Lafayette Park in Washington, D.C., organized by the Million Woman March-Philly and the Black Women's Defense League. The information meeting will be held at 7:30 p.m. at the Mantis School, located at 4522 Baltimore Avenue. Support those who are incarcerated. Stand with family, friends, ex-offenders, and all concerned who want to see an end to the present...inhumane prison system, political prisoners, prison management harassment, etc. For more information, or to donate, call (215) 213-0078.

The next quarterly meeting of the Advisory Committee for the Nebraska Criminal Justice Review will be on August 17th, 11:00 a.m. at Holy Family Church, 1715 Izard Street in Omaha. Committee meetings are open to all who would like to provide input for the publication.

Omaha Con-nections has a new telephone number, (402) 451-1158, and a new mailing address, 7914 W. Dodge Rd., #373, Omaha, NE. 68114. Con-nections has its Survival Skills Educational Training Center at 4140 No. 42nd. Street. Con-nections provides training services to ex-offenders.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - Yusuf Jahi Kafele

Eleto(Administrative Chairman) - "Red" Kirtley

Akapo(Treasurer) - Frank Denegal

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - position unfilled

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa